

OUR SUNDAY VISITOR

A NATIONAL CATHOLIC WEEKLY

THE HARMONIZER

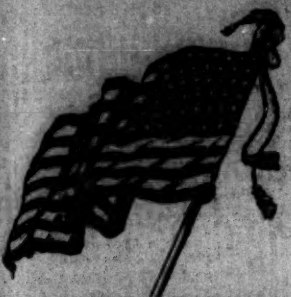
PRICE ONE CENT (50 CENTS THE YEAR)

Volume IV

HUNTINGTON, INDIANA, JULY 4, 1915.

Number 10

Event Commemorated By the Fourth of July



At the Congress convened on June 7, 1776, in Independence Hall, Philadelphia, Richard Henry Lee of Virginia offered the famous resolution: "That these united colonies are, and of right ought to be, free and independent states." The resolution was seconded by John Adams of Massachusetts. On July 2 the Independence resolution was passed and a committee, consisting of Thomas Jefferson (chairman), John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston, was appointed to draw up the Declaration of Independence. This Declaration was written by Jefferson, and adopted July 4, 1776. On this date the colonies became free and independent states, and the Fourth of July was henceforth to be celebrated as the birthday of the nation. The Declaration closed with these words: "For the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor." It was signed by fifty-six delegates from the various states. The signing of the

Declaration of Independence was regarded in England as treason, the punishment of which crime was death. John Hancock, as president of the Congress, was the first to attach his signature. He wrote his name in a bold, clear hand, saying: "There, John Bull can read that without spectacles, and may now double his reward of five hundred pounds for my head." Then, turning, he added: "Gentlemen, we must all hang together." "Yes," replied Franklin, "or we shall all hang separately." It is said that when Charles Carroll affixed his signature, some one, alluding to his great wealth, said: "There go millions;" while another remarked: "No, there are several John Carrolls," whereupon the eminent signer added to his name the words: "Of Carrollton," saying as he did so, "they cannot mistake me now." Stephen Hopkins was afflicted with palsy; when he was writing his name a bystander remarked: "Your hand trembles." The patriot answered, "True, but my heart does not."

The adoption of the Declaration of Independence caused great rejoicing throughout the country, except in Tory sections. The thirteen British colonies had ceased to exist. In their place stood a new nation—The United States of America. The old Liberty Bell rang out the glad tidings to all the land, while every steeple echoed it. In New York the excited patriots pulled down the leaden statue of George III on horseback and molded it into bullets for the use of the army. The people realized that they must make good this declaration of independence by a desperate struggle.

WHEN THE FAIR-MINDED JUDGE HER.

Rev. T. B. Thompson, Plymouth Congregational Church, Chicago.

"When Protestant ministers speak of the Roman Catholic Church it is perforce to speak in condemnation of her. I propose to assume the unprotestant attitude by saying some things in the way of respect and veneration of her wonderful ministry to the centuries of human life. There are undoubtedly some facts about this Church that we as Protestants cannot commend. But in all fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have misrepresented her teachings in many instances. "To contemplate her history is to admire her. Reformation, wars, empires and kingdoms have been arrayed against her. After all these centuries she stands so strong and so firmly rooted in the lives of millions that she commands our highest respect. As an illustration she is the most splendid of the world has ever seen. Governments have arisen and gone to the grave of the nations since her advent. Peoples of every tongue have worshipped at her altars.

"The Roman Catholic Church has stood solid for law and order. Her police power in controlling millions untouched by denominations has been great. When she speaks legislators, statesmen, politicians and governments stop to listen, often to obey.

"In the realm of worship her ministry has been of the highest. In employing beads, statues, pictures and music she has made a wise and intelligent use of symbolism. Her use of the best in music and painting has been the greatest single inspiration to those arts, and her cathedrals are the shrines of all pilgrims.

"The love and veneration of the Virgin Mary plays an important part in the ritual of the Church. I find no difficulty in appreciating the attitude of the Catholic worshiper toward the mother of Jesus. Jesus is the love of God made manifest. But Christ, Himself, has often been made so austere and so unapproachable that a mediator between Him and man has become an insistent necessity. What is more natural than to worship Him through the gracious influence of the mother? If I felt myself compelled to worship the Jesus of some creeds I should feel that the only way of nearness to Him would be through some mediatorship, of Mary or of some saint."

The Flag of United States Is Older Than Any

The Paris Figaro says it is not generally known that the Star Spangled Banner of the United States is older than any one of the present flags of the great European powers. It was adopted in 1777 by the congress of the thirteen Colonies of North America, then at war with the mother country. The yellow and red Spanish flag came out in 1785, the French tricolor was adopted in 1791, the red English emblem, with the union jack in the upper corner, dates from 1801; the Sardinian (now the Italian) flag was one of the consequences of the compromise of 1847; the present German flag first appeared in 1871, and the Russian tricolor is quite a recent affair.



The only modification that the American flag has undergone since its origin consists in the addition of a new star every time a new state is taken into the Union. The stars now number forty-seven.

A Short Instruction on the Holy Bible

By Rev. J. S. Vaughan.

How different is the usage to which the Bible is exposed outside her pale! And how sad it is to observe the treatment it receives at the hands of so many non-Catholics. As to her priests, we may truly say that the Catholic Church insists upon their study of the Bible, throughout the whole of their ecclesiastical training. With seminarians and divines the Bible is both a book of study and a book of devotion. Learned professors are appointed to teach it, and to explain and interpret it. In almost all our seminaries many hours are spent each week in exegesis and hermeneutics and in commenting and analyzing the text of the various sacred writers. The number of most learned and most profound works dealing with the Scriptures, and composed by Catholic authors, would of themselves form a vast library. No book has ever called forth so much comment, or such learned and such devotional treatises, as the Bible has called forth, and still calls forth, from the zealous children of the Catholic Church. Yet some would persuade us that the Catholic Church despises and undervalues the Bible—because, I suppose, we do not send out "chests filled with the bread of life" to every barbarous tribe! No, we have a better use for such sacred things. Why, every theologian, every canonist, every professor or writer who treats of ecclesiastical subjects, is constantly quoting the authority of the Bible. Every preacher, catechist and instructor of Catholic youth is incessantly appealing to it. The Holy Scripture comes before us in one way or another at every turn. We cannot escape from it. Further, as though the Church could not go far enough in her love and appreciation of the Bible, she lays a most solemn obligation upon all her clergy, on sub-deacons, deacons, priests and bishops and archbishops, including cardinals and popes, to read a portion of the Bible every day of their lives. I refer to what is called "The Divine Office," or "The Breviary," which is largely made up of the Psalms of David and of extracts from the Gospels, with commentaries by writers of the early centuries. This

office is no mere act of spontaneous devotion, but a solemn duty, binding under grievous sin. In many of the seminaries, more especially abroad, the young aspirants to the priesthood are taught from an early age both to read the Bible and to treat it with the utmost respect. I may mention, in passing, just one instance, because it comes within my personal experience. I refer to the practice in force at the "Grand Seminaire" at Bruges, where it was my privilege to pass two happy years. There each of the theological students, numbering about a couple of hundred, was required (apart from his class work, which, of course, included hermeneutics) to read a portion of the New Testament every morning and a portion of the Old Testament every evening, for devotional purposes, and to do so on his knees. A practice so assiduously followed in youth will leave its effect in after life. Hence it will surprise no one, except such as open their hearts to slanders, of whom there are many when the Church of God is concerned, to hear that even the most famous and most occupied ecclesiastics, not content with the mere recital of their office, will devote no little thought and attention to the Bible itself. Perhaps a specific instance may be of interest. Let us then take up the Life of Bossuet, the famous and learned Bishop of Meaux. "Go where he might," narrates his biographer, "Bossuet was never without his Bible or his New Testament, travelling, driving from place to place, in society, walking, even during the long intervals of High Mass he might be continually seen with it in his hand, often closed, his forefinger between the leaves, while he pondered deeply the words he had just read; and almost every time he entered into his study his first act was to take a pen and rapidly write down the thoughts and impressions he had gained. He was continually quoting St. Jerome's words to Nepotian: 'Let this sacred book never leave your hand,' and he used to say he had never found it an unfulfilling source of doctrine and holiness in life." (To be continued)

Sheriff Makes Report of Academy Inspection

Premises in Good Sanitary Condition and Inmates Contented—The Petition.

The Mena (Ark.) Evening Star, June 5, 1915.

On Thursday of this week Sheriff H. W. Finger filed his report of the inspection of St. Joseph's Academy, which was made May 11, under the authority of the Posey inspection bill passed at the last session of the legislature. The report is as follows: "To the Honorable Circuit Court of Polk County, Arkansas: "Pursuant to the authority vested in me as sheriff of said county by Act No. 130 of the General Assembly of the State of Arkansas, passed on the 11th day of March, 1915, and upon the petition of more than twenty citizens of Polk county, Arkansas, to me presented, I did, on the 11th day of May, 1915, visit and inspect St. Joseph's Academy of the City of Mena, Arkansas, as required by the provisions of said act. I found said building and premises to be in good sanitary condition and each and every inmate thereof expressed themselves as being well contented. The treatment accorded

me by those in charge of said institution was cordial and pleasant.

"Given under my hand this 3rd day of June, 1915.

"H. W. FINGER, "Sheriff of Polk County."

Referring to this report the Fort Smith (Ark.) Times-Record commented as follows: "The first inspection made under the law passed by the recent general assembly with the ill-conceived design of prying into convents and like institutions has been made on petition of twenty-three citizens of Polk county, the institution being St. Joseph's Academy at Mena. The report of the 'investigating' committee, signed by the sheriff, says that everything was found in the best of order and condition as to sanitation, morals and everything else and that every inmate expressed entire satisfaction with the environment. That will be the report wherever and whenever this foolish law is invoked. It was born of suspicion and bigotry and the investigations made under it will be the best refutation of the alleged necessity of the law.—The Mena (Ark.) Evening Star, June 12, 1915.

Minister Gives Reason Why a Universal Church Should Have One Language

STANDARDIZING HUMANITY.

(By Rev. W. S. Sayres, D. D.)

The Detroit Free Press, June 13, 1915.

"Till we all come in the unity of the faith and of the knowledge of God unto a perfect man, unto the measure of the stature of the fulness of Christ"—Ephesians IV, 13.

A doctor writes his prescription in Latin words and it can be read by any other doctor in the world. It is so with the botanist, the zoologist, the chemist and others of learned professions. There is with these a common standard, universal medium and a world language. We are moving toward a common standard in nearly every line of human interest. Automobiles, machinery of all kinds, railroad gauges, are now standardized. It is now possible for a locomotive engineer to understand and operate an engine wherever he may find it.

Our banking systems are conducted on the same principle. A slip of paper, a draft, a check or a money order is good everywhere and we do not need to transport money in bulk. Science, law, commerce, education, fashions, costumes, customs, manners are effective agencies in bringing the world to a common use and understanding. All this is brought about in the interest of convenience and necessity.

By and by there will be one language and one money system. To carry, when traveling abroad, different kinds of money is too clumsy a method for practical purposes, and to know several different languages is a waste of time and enjoyment. Then, too, a standard sets an example which gives an incentive to the highest and best endeavor. It is good to have a pattern to live up to.

But why should we not establish an ever rising standard in the higher realms of morals and religion? Why not bring all the world in a unity of spirit and in the knowledge of one God to the very highest level of efficiency, of happiness and of usefulness which will be found in perfection. In the measure of the stature of the fulness of Christ? For we can find the standard of perfect humanity only in the Christ. He was a Jew, but more than a Jew. He was and is the ideal of every man in the world. Every race, when it hears of Him, at once recognizes Him as its own. He is the only possible center toward which the whole creation can move. He is the revealer, the interpreter, the word of God. The process of assimilation with Him is even now progressing rapidly. As the process

goes on we shall see a common standard of morality. We shall see that what is wrong or right in one civilization is wrong or right in every other civilization. There will be no double standard for race or sex. We shall see the whole world coming to the knowledge of one God and Father of us all. We shall see a tendency to raise all men to higher levels and standards of life and thought. There will be no bitterly contested national boundary lines. All will be one country, one fatherland, one common brotherhood. The distinct racial characteristics of the various people of the earth will merge into the perfect type. Every man will be at home everywhere. We need no new machinery for this, but a higher spirit and a new outlook in our present system. Commerce, science, art, business and the like are real handmaids of religion and are "voices in the wilderness" preparing the way for better things.

What these are doing unconsciously, let them do consciously. The Church has been the quiet, often unperceived, moving spirit in civilization and progress. "The churches" should be standardized. They should be one in spirit and one in cooperation and thus go on until there is but one church in a unity that is concrete and outwardly visible as well as one in holiness and truth.

Why Signs, Symbols and Ceremonies in Religion?

(By Rev. John A. Schmitt)

(Continued)

Baptism.

Baptism washes away Original Sin, and all actual sins. If there be any, and makes us spiritual children of God and heirs of heaven.

The solemn rite for baptism, centuries old, is as follows:

1. As a preparation the candidate remains outside the church or near the door, since he can enter the Church only by baptism.

2. He is given a saint's name so that he may have a heavenly patron and an example after whom to model his own life.

3. He is asked if he desires baptism, and through it eternal life.

4. The priest breathes upon him three times, saying: "Depart from him, thou unclean spirit, and make way for the Holy Ghost, the Comforter" (John xx, 22).

5. He makes the sign of the cross upon his forehead and chest as a sign that he belongs to the crucified Savior. Whose teachings he must cherish in his heart and openly proclaim.

6. He places blessed salt on his tongue with the words: "Receive the salt of wisdom; it will be a propitiation for thee unto eternal life." Salt is the symbol of Christian wisdom, and protection from the foulness of sin.

7. Through repeated exorcisms the power of Satan, who "has the power of death" (Heb. II, 14), is broken in the name of the Triune God.

8. For the second time the priest makes the sign of the cross on the forehead of the person to be baptized, saying: "Devil not, accursed

spirit, this sign of the cross which we place upon his brow."

9. The priest by the imposition of hands symbolizes the protection of God, and the stole placed upon the candidate as he is led into the church is a sign of the Church's power by virtue of which the priest receives him into her fold.

10. The Apostle's Creed and the Lord's Prayer are recited.

11. The priest, after the example of Jesus (Mark vii, 33), touches the ears and nose of the party to be baptized with spittle, saying, "Ephetha," which means, "Be thou opened." This signifies that man's spiritual sense through the grace of Baptism is opened for the reception of instruction in heavenly truths.

12. The person being baptized must renounce Satan with all his works and pomps; for without this renunciation no man can follow Christ. By the words "Satan and his works" we mean sin, and by "his pomps" the spirit and vanities of this world by which Satan deceives so many and leads them into sin (Matt. iv, 8, 9).

13. Next comes the anointing of the shoulders and chest with holy oil, since from now on the newly baptized must be a soldier of Christ in the battle against the world and the devil.

Baptismal water is solemnly blessed on the Saturday before Easter and Pentecost, and holy oils are mingled with it. But in case of necessity, any natural water may be used. The candidate having again professed his faith in God, the Father, Creator; the

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Facts Versus the Rantings of the Patriots' (?) Wild Imaginations

A month ago we published a communication from Rev. R. W. Boynton (Protestant minister of Buffalo) who bitterly denounced the unreasonable bigotry and the dishonest charges which they have been making against Catholics. This minister requested a prominent Catholic lawyer to write him a sincere statement of facts bearing on the situation, which the attorney did, and we herewith reproduce the same. Any sane non-Catholic observer must concede that there is no basis for activity, political or other kind, against Catholics in that city.

Buffalo Express, June 18, 1915.

Editor Buffalo Express:—It has seemed to me important in connection with the debate now going on as to the alleged activity of the Roman Catholic Church in politics that the facts be ascertained, so far as possible, before reaching any sweeping conclusion. In a private correspondence with the writer of the enclosed letter I requested him to state, as a lawyer and a man of affairs, his personal impression of the situation here in Buffalo. He has done this in a clear and effective way that I trust you will be able to find room in your columns for this letter.

RICHARD WILSON BOYNTON.

First Unitarian Church, Buffalo.

June 17, 1915.

Rev. Richard W. Boynton, Pastor First Unitarian Church, Buffalo, N. Y.

Dear Mr. Boynton:

Conforming to your esteemed request, I beg to say that from long experience and close observation I have found no basis in fact for the criticism to which you refer: that the Catholic Church meddles unduly in political affairs and that Catholics are securing an undue proportion of public offices in Buffalo. Our congregations are usually so large and the duties of our pastors so varied that they are unable properly to attend strictly to parish affairs. Most of our churches, to accommodate their congregations, have four or five successive services every Sunday morning; so that the pastors are overworked and have no time, even if so inclined, to meddle in politics at all. As a matter of fact, I have never yet heard partisan politics discussed from our pulpits during political campaigns or at any other time.

Perhaps it has not occurred to people generally that there never yet has been a Catholic president of the United States; that there probably is not now a single Catholic in President Wilson's cabinet; that there has never been a Catholic governor elected in this state; that we have never had a Catholic mayor or postmaster in this city, although Buffalo is said to be

fully sixty per cent Catholic; that we have here a United States Judge, a United States district attorney, twelve supreme court judges in this judicial district, five in our appellate court at Rochester, ten in our court of appeals at Albany, a county judge, surrogate, district attorney, in this county—and only two in all these important offices are Catholics. Now, I have no criticism to make on any of these. They are all good men, capable officials, and I insist it is nobody's business whether they belong to this, that or any other church. I simply feel obliged to cite these facts to substantiate my assertion that there is not an undue proportion of Catholics holding important public offices here. And if the church were meddling, it has accomplished little along these lines. We have never yet elected a Catholic superintendent of education in this city; and, as a matter of fact, I hope we never will until the stupid prejudice existing here subsides. It is true, we have a large number of Catholic women teachers in our city schools. But they, one and all, have passed the required examinations and are making good. No undue influence could have been used in their behalf. Dr. Emerson, who surely holds the respect and confidence of our people, exercises the

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A Catechism on Modern Social Conditions

I. THE PENITENT.

TEACHER: What do you mean by the Social Problem?

SCHOLAR: I mean that Society is very ill and must be cured.

TEACHER: But what do you mean by Society?

SCHOLAR: I mean all the men, women and children of a country united under one government and meant to work together and help each other to lead full and happy human lives.

TEACHER: So by Society you do not mean the "fashionable society" or "smart set" that we read about in the newspapers?

SCHOLAR: No, I mean everybody. We are all citizens or members of Society and have all an interest in the common welfare.

TEACHER: But you say Society is very ill. Are we all very ill?

SCHOLAR: No, we are not all very ill, but the Society to which we all belong is very ill.

TEACHER: But is Society like a person in that it can be ill?

SCHOLAR: Yes, Society is something like a person. It consists of many parts or organs working together.

TEACHER: What are these parts or organs of Society?

SCHOLAR: They are the different classes of Society—rich and poor, employers and employed, rulers and subjects.

TEACHER: Why, then, is Society ill?

SCHOLAR: Because these differ-

ent classes do not work together for the common good. When one part of our body does not work well with the rest, we say that we are ill.

TEACHER: But I thought all men were equal; if they differ, as the parts of our body differ, they are not all equal. Can you explain this?

SCHOLAR: When we say that all men are equal, we mean that all men are God's children and were created for the same end. But they differ from each other in so far as they have different gifts and do different work.

TEACHER: How do we know that men differ in gifts?

SCHOLAR: Because we see it. Some men are strong and can work well with their arms, others are good at organizing, others at inventing. We are not all fit for the same work.

TEACHER: Is it a good thing that men should differ like this?

SCHOLAR: Yes, for otherwise Society could not get on. Society needs what is called the "division of labor."

TEACHER: Did God mean any of us to be idle?

SCHOLAR: No, we all have our work to do in Society, for we are all members of Society. Just as all our limbs are of some use to us, so all members of Society are intended to be a help to Society and not a hindrance.

TEACHER: But what about the idle rich?

SCHOLAR: Not all rich men are idle; neither are all poor men industrious.

TEACHER: But some rich men are idle?

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Children's School and Playground



CALENDAR FOR THIS WEEK.

27. S. 5th after Pentecost—St. Ladislau.
28. M. Vigil—St. Leo II, St. Irenaeus.
29. T. SS. Peter and Paul.
30. W. Commemoration of St. Paul.
1. Th. Most Precious Blood—St. Theobald.
2. F. First Friday—Visitation of B. V. M.
3. S. St. Heliodorus.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What is the meaning of the word "Introit"?

Of what are we reminded by the reading of the "Introit"?

What is the meaning of "Kyrie Eleison"?

Of what three languages do we find traces in the Mass?

Of what are we reminded by the use of these three languages?

Palm—The emblem of martyrdom, and also in general of heavenly reward.

Palme, Blessed—On Palm Sunday palm and olive branches are blessed, and borne in the hands of the faithful in remembrance of the triumphal entry of Christ into Jerusalem.

THE CALL TO SERVICE.

In the first chapter of the Prophecy of Jeremiah, the prophet tells us how "the word of the Lord" came to him, calling him to service. The Lord spoke to him in a vision, saying how He had sanctified him before birth, and how he was to become a teacher unto the nations. But Jeremiah said: "Lord God; behold, I cannot speak, for I am a child." The Lord wished him to do noble work in His cause and to prepare the way for the advent of the Messiah. He promised him furthermore that when enemies would rise to fight against him, they would not prevail—"for I am with thee, saith the Lord, to deliver thee." And yet the great priest of the Old Law was afraid.

Like the prophet of old, our men of today, especially our young men in colleges and in public life, in the workshops and in the offices, at the club and in the factories, are occasionally called upon to testify to the Lord. They are to be witnesses to His Name. Nay more, it may at times be their bounden duty to testify to the faith that is in them and to battle for the Lord. For in these days when the Church is so much attacked by open and by hidden enemies, may there not arise an occasion when they are to stand forth as soldiers of the Lord Christ, and when the sacramental grace received in Holy Confirmation is to enable them to do some definite work for God's glory and the honor of His Church?

Shall they in that hour plead inefficiency? Shall they excuse themselves by alleging the difficulty of the task? Shall they shift the burden to other shoulders, saying that they are not prepared for the emergency? Alas, for the cowardice of men! We need men today, men who can stand foursquare to every wind of opposing doctrine. The Catholic Church needs such noble champions today. She calls aloud for them in this day of her tribulation. Her fair name is befouled by vile and cowardly enemies. Her sacred practices are held up to the scorn of an ignorant rabble. Her priests and consecrated virgins are publicly insulted and the tongue of calumny is ever levelled against them. Where then are her defenders?

It is useless to allege "I am a child." Do at least what you can. If you are not in a position to publicly answer the base charges, if you are not gifted with voice and knowledge to defend your faith and Church in the open assembly, you can do something which is perhaps just as excellent. You can give testimony to the holiness of your Church and to the higher requirements demanded of her children, by your exemplary Christian life. In any event, do not use the excuse of the prophet, "I am a child." For surely the Lord will answer you, "do not say I am a child." You have received the grace and spiritual power of Confirmation. You have been made strong with the chrism of salvation. Hence remember in the hour of conflict what is expected of you as the soldier of the Lord, your God.

Do you wish to know how to answer this call to service in a very practical way? All about you in the shops and offices, on the streets, in the clubs, on the highways and byways, you meet the evil-tongued blasphemer, and him whose words are filth and corruption. A stream of polluted conversation rises up to high heaven and calls down the anger of an All-holy God. Catholic young men, what is your duty in this distressing situation? Scandal is being given almost every moment, and perhaps souls, which were once glad in the grace of God, are being ruined eternally. Are you to stand idly by? Worse still, are you to join forces with these spirits of evil, with these despoilers of innocence? Foul language debases minds, corrupts hearts, destroys souls. What a magnificent opportunity you have to lend a helping hand to a tempted brother, to speak a strong, manly word of needed reproof and to encourage those who are struggling against these evil forces hourly besetting them. This is one way in which you may be a hero in the strife, a hero for righteousness, for your God and for your Church.

REV. ALBERT MUNTCH, S. J., St. Louis University.

After Dinner Story

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He calmly recited his morning prayers, and then took up his breviary and began to say the hours.

The constable whose duty it was to keep his eye on the priest, was not a little astonished to see with what tranquility and resolution he performed his orisons, while from the courtyard below the uproar grew louder and louder, and some voices openly denounced the priest and called for his death. "It is an odd thing," the man said to himself, "if I had not seen that bloody knife, I should declare the fellow was innocent. However

Paraclete—A name for the Holy Spirit, rendered advocate by some, by others comforter.

BOUNCED.

The new baby had proved itself the possessor of extraordinary lung power. One day baby's brother, little Johnny, said to his mother:

"Ma, little brother came from heaven, didn't he?"

"Yes, dear," answered the mother. Johnny was silent for a minute, and then he went on:

"I say, ma."

"What is it, Johnny?"

"I don't blame the angels for alighting him out, do you?"

GOOD MASTER, WHAT SHALL I DO?

(By Rev. Jarm. J. Fisher, S. V. D.)
A young man once approached our Savior, and asked Him: "Good Master, what shall I do, that I may have life everlasting?" Jesus answered: "Leave all things and follow Me, and thou shalt have a great treasure in heaven" (Mat. 19, 16-22).

My dear young friend! has not the same thought occurred to you; has not the same question to your Savior arisen to your lips: "Good Master, what shall I do, that I may have life everlasting?" Shut out the noise of the bustling world, and listen in the quiet of your heart; perhaps you, too, will hear the sweet and gentle voice of Jesus, calling you to His special service; calling you with words of encouragement and loving importunity: "My child, give your life a high and noble purpose; work for a great and noble cause. If you dedicate yourself to the mission cause, all your labors will be doubly sanctified; your whole life will be invested with a glory that shall never wane. See, the spirit of the world is always trying to dominate men and fill them with earthly, carnal desires. But you, will not you be above such things, nobler-minded and braver? The body perishes, but the soul lives on forever. If you do not want your happiness to end with the body, then seek it in immortal souls. Help to save the souls of the heathens; that is an ideal work, a divine task. Do not be afraid of the sacrifices you will have to make.

What thousands of other young people have done, you can do too. If you are brave and faithful, you will receive all the graces necessary to persevere unto a happy end."

What do you think, my dear young friend, of this appeal of the Divine Master? Does it awaken a joyous response in your heart? Perhaps you now understand those vague yearnings you often felt, which signified you know not what. Your thoughts would often take you far away from the narrow round of your daily duties. It seemed as though your soul were hemmed in by some unknown barrier; you felt that you were made for something higher and nobler, though what it was you knew not.

But now a new and glorious vision is spread out clearly before you. You see the great harvest of souls in heathen lands, and the Master is calling you to help Him gather it. There are many workers there already—God's workers. He called them to the market place of the world, from the various walks of life, at the third, sixth, ninth and eleventh hour, and said to them: "Go you also into My vineyard." They have obeyed His call and dedicated their whole lives to the holy work of saving souls.

They must, of course, work hard, as they did before His call. The beads of sweat still gather on their brow, and the hands of many grow hard and rough. Outwardly they have not changed much, but a great and wonderful change has taken place within. Their whole life has been transfigured with the glory of the cause, to which they have dedicated themselves. They now work wholly for God, for souls, for an eternal reward. The consciousness of doing this is a source of peace and joy to them, of courage and fidelity. Their work has become a prayer and a sacrifice, and is a guarantee of life eternal. Humbly, yet joyfully, they sing their Magnificat: "For He, that is mighty, has done great things to me, and holy is His name." Truly it is a great privilege to be allowed to give one's whole life to the service of the missions. Have you no desire for this great privilege?

Today, more than ever before, the words of the Master have a ring of special earnestness and pleading: "Seek ye first the kingdom of God." And to our Catholic youth He says:

"Revive and refresh your Catholic ideals! Show that your hearts are strong and brave, that your souls still appreciate the things that are great and noble and immortal. Follow Me, I will make you fishers of men and lead you to eternal happiness."

A Series of Plain Instructions on the Mass

(By the Rev. G. M.)
(Continued)
The Introit.

The Introit is the first prayer which the priest reads from the Missal at the right, or Epistle, side of the altar. The Introit, which is derived from the Latin word *introitus*, meaning entrance, is so called, because formerly when the priest advanced toward the altar, or when the people entered the church, it was customary to chant it. It consists of a prayer selected from the Bible, and terminates with the doxology, *Gloria be to the Father, etc.* The Introit varies from day to day in accordance with the feast that is celebrated.

The recital of the Introit should be considered as the real beginning of Mass, since what has gone before is rather of the nature of the celebrant's preparation. For this reason the priest makes the sign of the cross at the first words, according to the general rule of beginning all solemn functions with that sign. At Requiem Masses he makes the cross not on himself but over the Missal. This is understood as directing the blessing to the souls in Purgatory. The reciting of the Introit reminds us of the ancient world sighing for the Redeemer, and begging God to hasten His advent. It should awaken within us a great esteem for this same Redeemer, Whom happily we possess, and Whose benefits we enjoy in the present sacrifice. The priest repeats the Introit to mark the holy impatience of the Patriarchs and the frequent prayers they made to God to send the Redeemer.

TWILIGHT CULLS.

(By Edward Patrick Curran)
Agitate with reason.

Assumption is not proof.

Be optimistic, but be sensible.

Advise thyself.

There are foes for every good cause.

Your friends and acquaintances

either are better or worse because of your presence.

And some forget that it is God's world.

To keep the boy at home, make the home more interesting than the place where he seeks pleasure.

No one ever lost friends by being brief.

Error often is difficult to recognize.

(To be continued)

that back way between ten and eleven with the money in her pocket?"

"I did not know it myself," the priest exclaimed.

"And you would have me believe some stray tramp knew it! or have you grounds for suspecting any individual?"

If Loser had not been to confession to him, Father Montmoulin would probably have replied that the sacristan might very well have come back from his pretended journey, laid in wait for his victim, and struck her down. He did not dare to mention this now, lest he should be thought to be violating the secrecy of the confessional. So he only remarked that he would not venture to bring an accusation against any person in particular.

(To be continued)

A NOTEWORTHY ADDRESS.

The Louisville Evening Post,
May 26, 1915.

No religious denomination has a monopoly upon either all the wise men or all the foolish men. Every now and then some Protestant minister, or, perhaps, some professor in a Protestant college says something about the war, or about business and government, or about religion, that causes a wave of protest because of its nonsensical character. Some times it is a Catholic priest who takes a position from which the majority of his countrymen emphatically dissent.

It happens also that some of the most intelligent and patriotic comments of the time come from the pulpit and the university. Of these, a recent utterance of more than ordinary interest is reported in the New York newspapers of May 24, in the form of an address by the Rev. Father Joseph A. Mulry, the new president of Fordham University, the occasion being the celebration of the twentieth anniversary of the New York Council of the Knights of Columbus.

Father Mulry spoke upon the subject, "The Ideals of Catholic Education." Doubtless there were portions of his remarks to which Protestants would not subscribe, but the two points most emphasized by the speaker, as shown in the printed portions of his address, will be unqualifiedly approved by all patriotic Americans, regardless of nationality or religious belief.

The Catholics of the United States, so stated Father Mulry, stand "as one man behind President Wilson" in the present crisis. They stand for American policies and the American constitution. They pray for peace, but they will enlist by the thousands under the American flag against any and all enemies.

This the Evening Post believes to be certainly true. We turn to another point made by Father Mulry, apparently of less importance, but nevertheless

one to be remembered both by Catholics and Protestants. We are informed that Father Mulry condemned, in the severest terms any tendency by Catholics to vote for men simply because they were Catholics. He urged the members of the Knights of Columbus to take part in matters of government, to vote their opinions at the polls, but to do this as individuals and as Americans, rejecting all candidates who seek their own interests and steadfastly declining to support or oppose any man because of his religion.

This is the doctrine that will destroy religious prejudice as an effective force in American politics. Anti-Catholic propaganda in American politics owe the strength they at times secure almost entirely to assertions that Catholics are voting for candidates who are Catholics simply because they are Catholics, and to the exclusion of Protestants of more merit. There is no more reason why a Catholic who is competent and honest than why he should not vote for a Protestant. Father Mulry's words are wise and should be remembered by all of us.—The Louisville Evening Post, Wednesday, May 26, 1915.

Strive always to preserve freedom of spirit, so that you need do nothing with the view of pleasing the world, and that no fear of displeasing it will have power to shake your good resolutions.—Ven. Louis de Blois.

Live always in the certainty that whatever happens to you is the result of Divine Providence; because nothing hard or laborious falls to your lot without the Lord permitting it.—Ven. Louis de Blois.

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After Dinner Story

A VICTIM TO THE SEAL OF CONFESSION

(Joseph Sellmann, S. J.)

CHAPTER XII (Continued)

"And how can you explain your... your handkerchief—both stained with blood—and the poor old lady's... found in your kitchen? You will perhaps say the murderer... them there in order to cause you... suspected. But he would have... his end had he merely made... of your knife, and left it lying by... corpse. A stranger would hardly... it safe to carry knife, cloth and... to your kitchen, where you... anyone else might have caught him... off instantly with his boot."

"I cannot explain why, but certainly it was done."

"You cannot satisfy justice with these evasive answers. Now look... do you know where this candlestick came from?" And Mr. Barthelot suddenly produced the candlestick which poor little Charles had laid fall. "Certainly I do," Father Montmoulin answered. "It is one of the candlesticks that I use at Mass; I missed it yesterday morning."

"Just like the knife! Perhaps you do not know where that was found? Under the body of the murdered woman!"

Father Montmoulin turned pale. He felt that the weight of evidence against him was heavier than he had supposed. His eyes grew moist, and he could scarcely control his voice as he answered: "Appearances are indeed against me, that no one can deny. Nevertheless I am innocent of the crime; God is my witness."

"It would be far wiser on your part to make a full confession of this fatal act, as I told you before, instead of attempting to impose on me," said the magistrate angrily. "I hate scenes; more I ask you, will you acknowledge your guilt or not?"

"I can only repeat that I am perfectly innocent. My God! Whatever you imagine would have induced me to commit such a crime?"

"That is a psychological problem, of which perhaps the solution is not very far to seek. Why, you are poor, you are in want of books, as the poverty-stricken appearance of your bookshelves testifies, as does the order of the bookkeeper which was found lying on your desk. You wanted a new room for your mother, I am told she has a struggle to make a job of it; here was an opportunity to help her, and perhaps others too, and the temptation was too much for you. You see the idea that you did it for your mother's sake makes me more lenient in regard to what is in itself a dreadful crime, and I promise you, that every extenuating circumstance shall be urged in your favor and your mother's, and you shall not suffer the full rigor of the law, if you will frankly confess your guilt."

"My mother!" Father Montmoulin exclaimed. "How can my mother possibly be implicated in this affair?"

"I feel convinced your mother carried the money away in the little handkerchief she had with her, if we fail, that is to find it concealed on these premises. At all events, your mother will be arrested as accessory to the deed."

"For heaven's sake have pity on her! It will be her death," cried the priest. But the magistrate showed no mercy.

"A Victim to the Seal of Confession," is published by B. Herder, St. Louis, Mo. Price, \$1.00. Postage 10 cents extra. Order from Our Sunday Visitor.

sign of relenting. "Confess your guilt, and your mother shall be treated with the utmost consideration. Otherwise I shall order her to be arrested. And you too shall be taken in a closed carriage to Aix; but if you persist in asserting your innocence, you will be dealt with as a common criminal. Do you imagine that your profession will entitle you to any indulgence? A clergyman who can perpetrate such a deed, deserves to be put to public shame ten times more than a vulgar murderer."

"I can do nothing more than assert my innocence, and leave the rest to God," Father Montmoulin responded calmly. The magistrate shrugged his shoulders and passed the protocol, after it had been read over by the clerk, to the accused for signature. The unfortunate man felt as if he were signing his own death-warrant. Then Mr. Barthelot called in the police and gave him into custody. The prisoner held out his hands without a murmur, yet he could not restrain a shudder as the handcuffs closed on his wrists. He raised his eyes to the crucifix, and was enabled to maintain outward composure. The Mayor and the other Government officials then re-entered the room.

"Our task is ended for the present," said the magistrate. "The police officers, with the assistance of the Mayor, to whose prompt and sagacious action we owe the speedy discovery of the murder, will complete the search of the house, and take possession of the prisoner's papers. He shall be removed at once to the prison at Aix, and we must see that his mother does not escape the hand of the law. It is not necessary to provide a closed conveyance for the prisoner; he certainly is not deserving of such an attention, and it is just as well to show that the law is impartial in its treatment of the clergy."

"I am quite of your opinion Sir," replied the Mayor, with a low bow. He then gave the required orders to his subordinates. In vain the good-hearted Dr. Corbillard endeavored to obtain some relaxation on behalf of the prisoner. "I am no friend of priests," he said, "but I must in common justice testify that our pastor here has always shown himself most kind and desirable in regard to the sick, and I find it very difficult to believe in his guilt, strongly as circumstances witness against him. Besides, his guilt is not yet proved, and until it is, he ought not to be treated as a convicted criminal."

"Perhaps you will have the goodness to leave it to me to decide what treatment he is to receive, and whether his guilt is to be considered as proved or not," the magistrate replied haughtily.

"That is what it is!" replied the Doctor, in a tone of annoyance. "This is but a fresh manoeuvre in the plan of campaign against the Clerical party. Hear the people outside shouting: Down with the priests!"

"The others retorted angrily that it was no such thing, and declined making any alteration in their arrangements. The Doctor turned to leave the room, muttering under his breath. Just as he got to the door, he paused, and addressing the prisoner, he said: 'I have not attended your sermons, Father, nor have I troubled you in the confessional; yet I have always respected you as a kind and good man, and I do not believe you to be capable of any wickedness. Keep up your courage! If there is a God in heaven, He will interfere in your behalf.'

"Thank you, Doctor," Father Montmoulin replied.

moulin replied. "He will make my innocence clear as the day before His own judgment seat. If He does not do it before an earthly tribunal."

CHAPTER XIII (In the Prison at Aix.)

After the inquest, at which nothing fresh was elicited, the body of the unfortunate lady was laid on a temporary bier in the principal passage of the Convent. The doors were then opened to admit the crowd to flock in. Mrs. Blanchard had been laughed at sometimes for her piety, but she had never made it offensive, and she was adored by the poor on account of her charity. One may imagine the grief of the people on seeing their benefactress lying cold and stark, and in proportion to their grief was their rage against the cruel murderer.

"Look at that, see how the wretch strangled the poor dear lady!"

"Throttled her and stabbed her, too. Look, her dress is saturated with blood."

"No, no, our good clergyman never did that!"

"He must have done it. It was done with his knife. It has all been proved against him."

"The rascal ought to be torn to pieces."

"Now you see what use religion is! I for one shall never go inside a church again."

Such were some of the remarks made by the ignorant and easily prejudiced crowd. One said one thing, and another, and only a small minority ventured to insist on their pastor's innocence, or at least express their doubts as to his guilt. And when

the cry was raised: "Here he comes! They are bringing him out!" all attention was turned to the small escort of police who were advancing, their truncheons drawn, ready to protect the prisoner who walked in their midst, and make a way for him through the crowd. As they passed the spot where the bier stood, Father Montmoulin involuntarily paused, and raising his fettered hands in supplication, murmured the prayer: "Eternal rest give to her O Lord, and let perpetual light shine upon her." Tears filled his eyes; availing himself of a momentary hush, he attempted to address a few words to the bystanders, but scarcely could he say: "My children, I am innocent" before he was interrupted by insults, and the police hurried him on, fearful lest some violence should be used against him.

At the gate of the convent a farmer's cart was standing, such as is used to carry sheep or calves to market. The driver, a rough laborer, looked at the muddy cask of the priest, and made some rude jest as to the queer load he had to carry, which the onlookers received with laughter and repartee. Meanwhile Father Montmoulin got into the vehicle and seated himself, a policeman by his side, on a sack of straw.

The unhappy priest's feeling as they drove off may be better imagined than described. He looked up once more at the church, and remembered the last sermon he had preached within its walls, only two days before, on the seal of confession. Little thinking how soon he himself would become a vic-

(Continued on Page Four)

Thoughts on Timely Topics

SANE REFLECTIONS.

The Commercial Appeal, Memphis, Tenn., May 1, 1915.

There are many young men in this town between the ages of sixteen and twenty-one who are doing nothing. They are silly and snobbish. Social viewpoint has come to making it a distinction if a young man is idle.

A father who may have tolled in the field or in the shop, who may be prematurely old because of the excess of his labor, after having secured a competency, will not train his own son in habits of idleness. A misguided affection causes him to want his boy to have a good time and not work as he worked.

The sons of such parents, many of them not encouraged to labor, are given money to spend and are given by their parents automobiles for riding around.

By day they fill the pool rooms, picture shows and cigar stands. By night they run from place to place. They ought to be at home and in bed at ten o'clock. Daylight often finds them awake.

Those who work at night and go home at two o'clock and three o'clock in the morning often see groups of these young men suffering from the excesses of their first drink. Nothing so brings out the latent frailties and idiocies of humanity as a boy's first drink.

In these cases idleness is both father and mother of vice. These idle boys do not prey upon the girls of their own station of life. Many of them do take advantage of young girls who, because of our rotten economic conditions, are compelled to labor away from home when they should be constantly under their mother's care.

These girls are regarded as legitimate prey for the idle sons of indigent parents.

The burdens of poverty as to females is not in the loss of the comforts that the rich enjoy, but in the moral danger, in the temptations that surround the conditions of poverty, even when the child is but a child.

The poor young girl may have an ambitious mother, whose ambition is for vain and foolish things. When the mother hears her daughter speaking of the attention she may be receiving from one in a different station of life or alleged social position she too often regards it as a tribute to the intelligence and beauty of her daughter and as a prospect for an advancement into a social career.

A busy father usually leaves the training of the family to the wife, and when the boys get around sixteen years, instead of talking to them and counseling them, he lets them go their way, says little to them and then is surprised when he finds them fetching up at the police station.

When he suggests to his son that there is no double standard of morals and that he must keep his body and soul clean, he is informed by his would-be blasé youth that in these days such preachments are not in "good form."

A homily on the observance of the Ten Commandments is answered with a yawn and a statement that such sermons might have been in vogue fifty years ago, but are now out of date in this age of lady-killer clothes and class rings.

The problem of the morals of young men and the evil of their seeking out for destruction young girls are more serious than any other thing worth considering.

home. If a father attempts to exercise the right of a parent over his eighteen-year-old boy there is probably a revolt.

The young upstart announces that he is a free agent and that it would be a "sacrifice of his liberty" if he gave unquestioned obedience to his father's commands.

Religion seems to have lost its grip on the sixteen to twenty-one-year-old boys.

The pulpits resound with denunciation of evils which we seek to remedy by political agencies. Often are the sins of the mature thundered at, but seldom do we hear sermons to parents on their duty in regulating the lives of their children.

As for the children themselves, they are practically ignored in the things that are of vital importance until they become the victims of excesses into which they go often unwarned, unconscious of the end of the journey they begin.

Men and women ought to have sense enough to save themselves. Young boys and young girls are incapable of rational thinking, and yet there are few of the older ones who attempt to do their thinking for them and direct their lives along lines which the elders—in the light of their experience—know to be safe.

If human society should concentrate its effort upon the proper rearing of boys and girls until they are twenty-one years old, then indeed many of the evils which men and women are now fighting would not exist. Their beginnings are usually in the youthful brain.

What are the ministers, the teachers, the parents of Memphis going to do about this problem, and what are the ministers, the teachers and parents of all the other communities of this country going to do?

The work of the devil among children was never prosecuted under better advantages than in this year of our Lord 1915.

Young girls begin to have beaux when they are about fifteen. Twenty years ago they did not begin to wear long dresses until they were seventeen; this comes from the social ambitions of foolish mothers.

In the winter time the society columns of this paper and other papers are filled with stories of matinee parties, etc., given by the "younger set" (girls thirteen-fourteen; boys sixteen-fifteen), and this younger set ought never to be out after dark without a chaperon. They should be in bed before ten o'clock.

We have the theatres and the picture shows and other places where children unescorted are permitted to go, and these same children, when they go to our beautiful parks, are often not accompanied by parents.

Then we have the pool room for the boys and other places where young men congregate, and there their minds are inflamed and their curiosity excited by the vulgarity of boys a few years older and sometimes by the indecent conversations of men who have lived long enough to lose their teeth. A corrupt-minded old man is like a pestilence-breeding leper.

And then we have a line of literature and pictures that are as poisonous to the soul as strychnine is to the body.

Yes, the devil finds in our advancing civilization many devices which make his work pleasant and easy.

Let's begin to conserve children. The present old ones must take care of themselves. If the children are properly trained, then as they grow into men and women, they will be stronger to resist those things which they know if they embrace will finally destroy them.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Recently an anti-Catholic lecturer visited this burg. Among many other wild assertions made was this, that the persons executed, because implicated in the assassination of Lincoln, were all Catholics. Is this true?

It was Chiniquy who started this lie. Like other lies, it bears a charmed life. In reply to the charge we will reproduce a letter written in July, 1913, by Mr. Roger Vail of Minneapolis, Minn.:

"The only Catholic who was executed was Mrs. Surratt, and every impartial historian believes she was innocent of any crime. Some of the conspirators exonerated her from all guilty knowledge. She would not have been executed but for Secretary Stanton's interference."

Colonel Baker gives the list of articles found on Booth's dead body as follows: Bills of exchange, Canadian Money, a diary, two pistols, a belt, a knife, a compass and a pipe. No mention by Baker of a Catholic medal nor of a Catholic scapular, as stated by Professor Sims, the lecturer in Minnesota of the Guardians of Liberty.

"I repeat that the only Catholics connected with the Lincoln conspiracy were Mrs. Surratt and her son. Nobody but the contributors to anti-Catholic publications now believe that the old lady was guilty. Her son, John, fled to Europe via Canada, but not by the assistance of Romish priests in disguise," as alleged by this "Truthful James" whose lying article is being revived.

"John H. Surratt escaped to Europe, it is true, and he enlisted in the Papal Guards, where he was discovered by Archbishop Hughes, of New York, a patriotic prelate in whom the Lincoln administration had such confidence as to appoint him an envoy to European nations to keep them from recognizing the Confederacy as a belligerent power. Thurlow Weed and Henry Ward Beecher were sent as envoys to European countries at the same time with Archbishop Hughes."

"When the New York prelate heard of Surratt's whereabouts he immediately called on Cardinal Antonelli, Secretary of State of Pope Pius IX, then a temporal ruler, and the Cardinal instantly communicated with Secretary Seward at Washington, D. C., asking what to do with the refugee. He was surrendered as an act of courtesy, was put on trial and the jury disagreed. On the second trial he was acquitted on the plea of limitations. (See Ellis' History of the United States, vol. iv, p. 1342.)"

Was former President Roosevelt received in audience by the Pope whilst on a visit to Rome?

No. Will you please state in "Our Sunday Visitor" whether there ever was a Pope who belonged to the Masonic order?

There never was. Persons who make the above assertion should be able to name the Pope who belonged to the Masons.

How did Noe gather together a pair of all living animals?

The Bible says: "And of beasts clean and unclean, and of fowls, and of everything that moveth upon the earth, two and two went in to Noe into the ark, male and female" (Gen. 7, 8-9). It is not said that Noe "gathered the animals together."

Must we believe that the deluge was universal?

Not necessarily. It fulfilled its mission in God's design by covering all the ground inhabited by men at that time. The Bible uses human language and the manner of speaking used by the witnesses who saw all the earth known to them covered by the flood. But considering the height to which the waters reached, it would seem that they must have covered the whole earth.

Was the Blessed Virgin married to St. Joseph?

She was married to St. Joseph

according to the Jewish rite. Hence, St. Joseph was the lawful husband of the Blessed Virgin. This relationship was her protection against the possible slanders she might have encountered on account of the virgin birth of Christ.

Is kissing sinful?

Not necessarily. A kiss is a sign of intimate affection. It is a sacred token of love between parent and child, husband and wife, between near relatives, and may be innocent between engaged lovers. Where it is prompted by passion or excites passion, kissing is sinful.

A friend of mine told me that if a person has dreams of a deceased relative he should have Masses said for that relative. What do you think about that?

It is wrong to place implicit trust in dreams. Hence such dreams as referred to will not bind the subject to have Masses said for the one about whom he dreams. It is the teaching of the Church, however, and this teaching is based upon Scripture, that "It is a holy and wholesome thought to pray for the dead." If a dream happens to remind us of this truth somewhat more forcibly than the voice of the Church's teacher, we might regard it as a "Happy Dream."

How many families, or what number of souls is required in a place in order to have a resident priest?

No specified number of families is required. If the community be able to support a priest, and if the Bishop of the diocese has a sufficient number of priests he will usually provide the people with a resident pastor.

I read sometime ago in a New York paper that the body of one of the Popes was exhumed, brought before a tribunal, accused by his successor of wrong-doing, the body mutilated and thrown into the Tiber. Is that true?

The Pope referred to is Pope Formosus, who died in 896. This Pope ruled the Church when Emperor Guido of Spoletto oppressed the Holy See. He called on Arnulf the Carolingian, to liberate Italy. He subjugated all the country north of the Po. Guido died the same year, leaving his son Lambert, whom Formosus had crowned emperor, in the care of his mother Agilrud, the implacable opponent of the Carolingians. Arnulf made war on the new emperor, entered Rome in 896, where he was solemnly crowned by the Pope. He then marched against Spoletto to besiege Lambert and his mother, but was struck with paralysis on the way and was unable to continue the campaign. Formosus died a few days later.

Lambert and Agilrud recovered their authority in Rome and resolved to wreak vengeance on Formosus even after his death. Pope Stephen VI, was forced to sit in judgment on his predecessor, Formosus. At the synod convened for that purpose he occupied the chair. The corpse of Formosus, clad in papal vestments, was withdrawn from the sacophagus and seated on a throne. Close by stood a deacon to answer in its name, all the old charges formulated against Formosus. The decision was reached that the deceased had been unworthy of the pontificate. The papal vestments were torn from his body; the corpse was cast into a grave, in the cemetery for strangers, to be removed after a few days and consigned to the Tiber. In 897 the second successor of Stephen had the body, which a monk saved from the Tiber, reinterred with full honors in St. Peter's. It must be remembered that in the ninth century a big portion of Europe's population was only semi-civilized, and rulers often acted inhumanly.

In fulfillment of promises for favors received through the Sacred Heart, St. Anthony, St. Rita, etc., readers request us to publish

their thanks in "Our Sunday Visitor."

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If the love of God is in your heart, you will understand that to suffer for God is a joy to which all earthly pleasures are not to be compared.—St. Ignatius.

Be certain thy guardian angel appears.

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A BLIND MAN, Charles Harris, who is a member of the Holy Catholic Church of Cape Girardeau, Mo., has a number of plates, some of which he has written on. "Memento to the Deaf," and "Memento to the Blind," which he would like to sell. Also a number of old books. Address: J. H. SCHULTZ, in Grand Rapids, Mich.

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OUR SUNDAY VISITOR

Published Weekly by the
CATHOLIC PUBLISHING COMPANY
Huntington, Indiana

REV. JOHN F. WOLL, Editor

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under No. of March 3, 1912.

Subscription price (in advance) \$1.00 the year.

Foreign Countries, \$1.50 the year.

For advertising rates address the OUR SUNDAY VISITOR office.

HUNTINGTON, INDIANA, JULY 4, 1915.



Reading very great thanks to our beloved son and priest, John Woll, and his mother, the Lady to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our special good-will, the apostolic blessing, which we liberally extend to all who write for and read his paper.

APOSTOLIC BLESSING, 1911 Baltimore St., Washington, D. C., April 27, 1915.

The nature of your work tends to keep you in a popular and practical way, the religious needs of both the Catholic and non-Catholic.

With sincere appreciation we are glad to see your work and express our hope that your success will continue to increase.

With best wishes I am, sincerely yours in Christ,

JOHN BIZZANO, Archbishop of Baltimore, Apostolic Delegate.

Fort Wayne, Indiana, March 26, 1915.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of \$1.00, appears to me to be more than reasonable.

Wishing you God's abundant blessing on your work, I remain,

Devotedly yours in Christ,

M. J. ALERNDING, Bishop of Fort Wayne, Indiana.

EDITORIALS

OUR NATIONAL HIGHLY-PRIZED RELIC.

The Liberty Bell will soon be carried on its transcontinental trip to the San Francisco Fair. It will not be a through trip, because many "stop-overs" are being planned for it in cities en route. At most of these stops the relic will be taken from the train and borne in solemn parade through the streets of the city for the veneration of the people. Fort Wayne, Ind., Denver, Colo., and other cities have declared a civic holiday to do homage to the Liberty Bell. Business will be suspended, the stores and banks will close, the thoroughfares will be properly decorated, the same as if some real prominent living citizen were being honored.

We find no fault with this reverence for an object associated so closely with the birth of our Republic, but are referring to it because thousands, who will participate in the veneration of the Liberty Bell, rebuke Catholics for paying a much inferior honor to objects sacred because of their religious connection. Veneration of the crucifix or of a statue of Christ is condemned as superstitious and even idolatrous, though the reason for reverence shown these does not differ from that which suggests the honor our citizens pay the relic of Independence Day.

A COLLEGE CATHOLIC PRESS DAY.

Longwood Academy, situated on the outskirts of Chicago, recently set an example, which other Catholic schools will probably copy. It arranged a Catholic Press Day in connection with its commencement exercises. Every school room, every corridor, the parlors and reception rooms, were decorated with Catholic papers and magazines. The students became acquainted with a copy of nearly every English and German Catholic paper and magazine in the country. Addresses on the Catholic press and on the need of reading Catholic literature were delivered by the editors of Extension, Our Sunday Visitor, and the New World. Despite the suspension of all car traffic in Chicago, because of the strike, one thousand visitors were present, all of whom learned the very important lesson which the exercises were designed to inculcate.

MABEL McCLISH.

We are receiving many inquiries about Mabel McClish, who is at present assisting the fakir King on the anti-Catholic platform. Mrs. McClish for some time advertised herself as an ex-nun, but since she has been exposed and it has been shown that she was an inmate of a correctional home, she now represents herself as having been in a convent for the purpose of becoming a nun, but as having left because all was not right.

Let any one, in places where she appears, offer her \$100 for proof that it was even in her power to become a Sister of the Good Shepherd, to whose reformation she was sent. No girl who was ever in their home as a penitent is permitted to become a member of the order. Mabel McClish was a wayward girl and nothing more.

To the antis, who denounce the deplorable conditions (?) which must exist in Houses of the Good Shepherd, because an incorrigible inmate occasionally runs away therefrom, we would commend the following news item from Richmond, Va.:

Richmond, Va., June 1—Forty girl inmates of the Virginia Industrial Home for Girls at Bon Air escaped from that institution some time during last night and no trace of them has been found thus far.—Special to Ledger-Dispatch.

The Virginia Industrial Home is a State institution.

We clip the following from the Waukegan (Wis.) Sun, June 2, 1915:

A Sun carrier boy today is looking for a new job. Saturday some unscrupulous person induced him to slip a copy of "The Menace" into one of his papers (only one instance that we heard of) and it was left at a South Side home. We were advised of it and accordingly that lad is looking for a new job. The Sun doesn't permit for an instant any of its carriers to peddle ANY OTHER PAPER, magazine or anything else in connection with the delivery of The Sun. We will appreciate customers reporting any violation from the rule and every carrier found violating it will be dealt with as summarily as the boy in question. Our feeling in the matter is especially keen with reference to "The Menace," which we consider a most

disreputable and unwarranted publication, one which serves no purpose and which is so discredited even by anti-Catholics that its influence is nothing.

Father Garesche's Editorial

A VACATION SCHOOL IN BROOKLYN.

Last week we spoke of Vacation Schools. It may be interesting to hear what Catholics are doing in this regard. Father Belford, of Brooklyn, wrote in the June number of "The Queen's Work" for last year, of a Vacation School which has been conducted in his church for the last four years. It opened on the Monday after June 4th and continues until the first of September. One or two teachers attend and conduct the prayer and work and play. The day begins at nine with the usual morning prayers and hymns. Then there are a few questions in catechism with a brief explanation and an hour or so is given to study in the cool of the morning. After that some of the older children read aloud to the rest from an interesting book of travel or a story book. Then there are games until noon, when the children are dismissed. The children actually enjoy the school and it is a boon to busy mothers. The cost is insignificant. It is easy to get teachers for thirty dollars a month, if there are no volunteers to do the work. The material and books cost only a few dollars more. Father Belford adds that the attendance is excellent: "We have run from eighty to a hundred and twenty children a day. The largest number attend in July. In August most of them are sent to the country for a week or more of holidays."

Look about you, in your neighborhood, and see whether there is not room and need for a vacation school.

EDWARD F. GARESCHÉ, S. J.

Editor of "The Queen's Work," St. Louis, Mo.

Facts Versus the Rantings of the Patriots (?) Wild Imaginations

(Continued from Page One)

sole power of appointment from the eligible list prepared, after right mental tests, by our board of school examiners. And the friends of our schools know the standards of our teachers are constantly rising.

The assumption that the Pope is trying to gobble up things in America is so absurd that its mere statement to intelligent people carries its own refutation. What could 16,000,000 do with 100,000,000 anyway? And if they could eat them all up, how could they digest them? Can the canary swallow the cat? Why, the Pope can't prevent war among the Catholic nations of Europe! He couldn't prevent Catholic Austria from starting it. He has no power—no more than a babe—over Catholics, except in things spiritual. If proof of this were needed, look at the European war, where Catholic and Protestant nations and peoples are fighting each other; all deaf to the Pope's cries for peace.

I realize just as you do that good government presupposes and is necessarily based upon an intelligent citizenship. And as less than one-seventh of our children are in the parochial schools, I am deeply concerned about the character and scope of the schools in which the other six-sevenths are being educated. Suppose we had only the parochial schools? We would then have over six-sevenths of our children illiterate. So that we are for the public schools heart and soul and we want the highest type of schools that efficient teachers and the best modern methods and facilities can produce. We are proud of our schools and rejoice to note their constant improvement. But these schools, whose superior excellence we note with joy, simply do not and cannot go quite far enough. We have no criticism to make because they do not teach religion and morals, for, as rational beings, we recognize the fact that they cannot do this on account of the complexity of our religious beliefs and the conditions arising therefrom. Hence, the parochial schools, maintained separately, thus involving a double system of taxation for their support, which is cheerfully borne by the Catholic people. These schools

teach all that is taught in the other schools, with which they compare favorably, and are constantly improving along parallel lines. And besides they teach boys and girls all about his higher life—the things pertaining to the soul, the spiritual side, as well as the physical side, of our dual nature. They impress upon the young minds the sacredness of the human body as well as the human soul—holiness of life. And I want to testify to the general high character of the girls so educated.

While Bishop Burt was denouncing the parochial schools and everything else that Catholics hold dear in Elmwood Hall last Sunday, Chancellor Walsh, a few blocks away, was talking to our Catholic Men's Cathedral Club. Among other things, he said, in substance: "Do not talk about your religion. Act it; live it. With great emphasis do I say: Do not talk about your neighbor's religion. If you love your neighbor, as the church commands, you will respect him too much to say aught against his faith. And, surely, you will not ridicule, belittle or misrepresent any article of his creed. If you sincerely live up to your own creed, you will always be a good citizen; and, being so, you will never question a man's religious belief if he is a candidate for office. Never mind whether he is Protestant, Catholic, Jew or Gentile. Your only test should be, is he an honorable, upright man? Is he competent? And if war should unfortunately ever come, you will stand together behind our noble President and, in the last analysis, you will, I am sure, shed the last drop of your blood in defense of the flag we all love." Here is the epitome of the law and gospel of American citizenship. Bishop Burt is fond of quoting from alleged Catholic authority. I commend this to his patriotic mind and, furthermore, will leave you to say which of these men did the most good last Sunday; which is the better American?

I cannot close without assuring you, my dear sir, that you have won the gratitude of all right-minded people by your manly refusal to allow your pulpit or your church to be used to disseminate this un-Christian propaganda.

EDMUND L. MAGNER.

Boys!—Young Men!

This is the time to decide about your future. Did you never think of becoming a missionary priest? There is a dire need of English speaking missionaries in the foreign lands. Ask for particulars, ST. MARY'S MISSION HOUSE, Techny, Ill.

Union Army in our Civil War were Catholics.

Did the Catholic Church ever do us any good? She saved the Bible from total destruction before Protestantism was invented. She was the first pioneer missionary and teacher in savage lands, including our own country. She sends a priest where no other white man can go, e. g., to Hitting Bull. All others left their scalp lock with him.

Lincoln and Seward asked Archbishop John Hughes (Catholic) to persuade Catholic France not to recognize the South. You know what would have been our fate had France acted differently?

LaFayette, Pulaski, Rochambeau, and many other foreign Catholics helped gain our freedom in the Revolution.

Charity is seen at its best in the Catholic Sisters. At Baptist Hotel in 1853, at Louisville, Ky., they waited on Baptist students in the smallpox epidemic, without pay.

The Catholics of England forced King John to sign the Magna Charta giving the common people civil rights unheard of before, a forerunner of our Constitution.

The Catholics of Maryland Colony adopted the first free religious constitution. Other colonies persecuted. The Catholics did not persecute in this country.

France confiscated all Catholic Church property a few years ago, yet there are 20,000 Catholic priests in the French army. Italy has seized much of Catholic Church property, virtually imprisons the Pope, but receives a fortune for wounded soldiers from the Pope.

As to divorce, I am Catholic, because Christ says: "Let no man put asunder." A man may put his wife away for adultery, but I find no permit to remarry till death of one.

King Henry VIII tried to get the Pope to divorce him. The Pope had no power to do so. Henry declared himself Pope of England, divorced himself, remarried and invented a church.

Napoleon imprisoned the Pope who refused him a divorce; he remarried and went down hill afterward, and died a prisoner of war.

The preacher with whom I worked when I located here, married two different divorcees against my private protests to him. One was a notorious case, before a very large audience. Of course he said, "Whom God hath joined." Yes; he put them asunder. Then I quit him cold, as it was my duty to do.

As to the Sacrament of Holy Eucharist. You say that you are not posted. In the name of a Divine Crucified Savior, get posted. Christianity without the Holy Eucharist is dead.

Christ says, "Eat, this is my Body." "This is my Blood." Some little 124 preacher who would not make a bad carrier, will tell you it is simply bread and wine. Don't let the devil pull the wool over your eyes that way, brother.

Christ meant it as He said, for many of His hearers said, "How can this man give us His flesh to eat, and His blood to drink," and they left Him ever after (John 6, 66). Read John 6: 48-70. This is as direct as "Love thy neighbor." Sts. Matthew, Mark, Luke, John and Paul are all Catholic on the above points.

St. Paul in 1 Cor. 11:24 reiterates and in verse 29 he gives the penalty for denying the Body. Don't stumble on the word "Communion" or "Remembrance." Yes, remember His Birth, Baptism, Preaching, Trials and above all remember His dying for our sakes. Remember Him! How could we forget Him?

You said you'd like to be with me for several days, or for all the time. I freely think the same toward you, yet more, I hope to spend eternity with you.

I could tell more than I can write on this. If you candidly ask some priest for information (not for curiosity) you will be feel enlightened and benefited. I know several priests and all are sociable and refined.

Some sects claim descent from the Apostles. They have no more right to such claims than Jeff Davis has to be a successor to Washington as President. Gal. 1: 8. Catholics are stronger for Baptism than Campbellites, as strong as Baptists on Conversion by the Holy Spirit.

In order to join the Catholic Church, one must first give good reasons for joining. Then he is put on a course of instruction for many days, before he is received. "Give a reason for the hope within you."

Protestants should know that Christ does not go where He is denied, (in the Sacrament for instance). Don't ask how Christ's Body is in the Sacrament. How does the bread you eat build up your flesh and turn to blood in your veins? Answer, please, if you don't understand natural processes, how can you know Divine?

You may get weary of reading this letter. I hope not for it takes me longer to write it. I give it in a spirit of love and humility. Don't mistake emotion for Christianity; they are not identical.

Protestant churches are becoming about as esteemed as opera houses, and many go there for pastime or visiting. No one speaks to another in our Catholic Church.

My "Fall" (you mean from Grace) is "unusual" as it is in an upward course. I know my move is unpopular here, but brother, think of some who were too good for the world to claim. I wish we could both be such. "As

WHAT OTHERS ARE DOING FOR OUR SUNDAY VISITOR

Bath, N. Y.

Dear Father: I have increased the circulation of "Our Sunday Visitor" considerably by sending cards and papers to the parishes which were not handling the same. I would suggest that others do the same, also not to neglect to pass it on to the non-Catholics.

MRS. BARBER.

Jonestown Station, Tokio P. O., Ohio, June 20, 1915.

Sunday Visitor Pub. Co., Huntington, Ind.

Dear Sirs: Ever since the first copy of "Our Sunday Visitor" blessed our home with its presence, I have been a booster.

A few weeks ago I started something which I think, if done in every parish, would accomplish untold good. I induced our pastor to ask (from the pulpit) all those families who do not remail their Catholic papers to bring same with them to church on the following Sunday. A box was placed near the church door to receive these. I then carry the papers home and send them in bundles to the Catholic Distributing stations in the West and South.

JOHN A. METZNER.

Ewen, Mich., June 14, 1915.

Rev. John F. Woll, Editor, Huntington, Ind.

Rev. and Dear Father: In a meeting of men, we decided to have 80 copies of "Our Sunday

they persecuted me, they will persecute you."

Ever bear in mind that "any fool can criticize, but it takes wisdom to direct us aright."

My best love to you and yours; may we all meet where there will be but one fold and one Shepherd.

Your brother in Christ as well as in the flesh.

Write often to us.

J. R. WILLIAMS.

Adrian, Mich., June 10, 1915.

Dear Father: I am enclosing, under separate cover, a copy of the June 5th issue of the "Menace."

I call particular attention to another "awful warning" addressed to the "liberty-loving" readers of this very "patriotic" sheet—"A New Crisis and a Call." I am a convert from Protestantism, was formerly a member of the Masonic fraternity as well as the Knights of Pythias and for the life of me I cannot see, after fifteen years' study of the Catholic Church and her teachings, where a member of her fold is sought but a true and loyal citizen of the United States. Two years ago I joined the Knights of Columbus and I thank God for this grand and glorious order. What they are doing for humanity, the "freedom of the press," equal rights to all, brotherly love, and to protect the public against just such allies as is sowed out of the mouths of Walker et al., cannot be measured by so many dollars and cents.

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